

M2403
Thursday, May 9, 1974
Barn
Lunch

Mr. Nyland: It doesn't matter does it, if you still have to get some food? You can eat noiselessly and you can drink noiselessly, I hope.

It's very interesting. We have now had three or four of those meetings, and it's really tremendous amount of material that is put together in the form of the questions from different people. It's interesting. I almost I would say I didn't know what I started with, because it has increased my workload also. I try to keep up with it; that is, immediately the following day in the morning I like to listen to it, and if I have to do something else then, of course I get ... I have to catch up. I almost finished last night—practically at the end—so I have an impression. I have an impression of a variety of different questions, and also different answers and based on experiences.

And I think it's in the nature of these kind of meetings that many things are left hanging. Because you will not be able to come to conclusions which you mutually can agree upon. You bring towards such meetings your experience and the way you want to explain it. You don't have too much time to explain it back and forth, because that would require, on the part of whoever wants to answer you, of going into detail. Because many times you use certain words—or the way you use them, and the way you are—and it might take some time before you reach an understanding. Of course, it is possible if you can afford the time. But you know how it is in marriage: It takes a long time before you have a language belonging to the marriage itself. So, when you talk about ideas or aims, you, of course, start to define them in the way you think, and whatever your feeling may be helps you to bring about a condition in which that clarity, regarding the aim, exists; and that may not be at all the same kind of clarity which belongs to someone else. And it has to be left.

Don't expect conclusions. You can expect certain aspiration from a meeting which will help you when you have listened to what are the experience of someone else, to see if that might also apply to you. But above all, keep to your own experience.

I remember in the very beginning how difficult that was for me, because not only was I interested, and together with some of the others, and there was a discussion, and then listening to them, I said sometimes to myself, "But that's not the way I experience it and maybe I should experience it." So then, for the next couple of days I went ahead thinking about what I should experience because someone else had had it, and I thought I was missing something—and it's quite right, perhaps I did—but certainly it didn't fit. And I have to come to the conclusion that my life is my own life. I have to live it. I'm free to let enter into it anything that I feel as an impression, or that what provokes within me a thought or a feeling which I again, myself have to digest. And it depends on the way certain things are said—whatever that kind of clarity is, or the emphasis that is placed on it—and it depends very much on what I can digest. And there are many times certain things that may be said that I cannot digest at all because they don't fit. Sometimes chemically they don't fit, and they don't fit even psychologically, because I'm still a certain person with a certain world which is my own and we will never meet.

I think you must understand that. You can enter into the other person's world, but it will never be your world. Only after a very long time it might be possible, because it would mean so much giving up and so much rebuilding on the part of two people if they want that kind of relation. And particularly when it has to do with intellect, the way different things are explained for one person may not apply with that same kind of expression for someone else.

But you see, we are entering into a new country, so it is not a question of having two worlds of two people or more of them become alike. We are entering into a new country about which we don't know very much, and we're all exploring. The new country is based on one's inner life, and we use for it the energy which is available, of course, within one's personality represented by the kind of a wish that one has for further growth. But you enter a new country and you find out a great many things which were not known before. Partly because you establish something that is different from your ordinary unconscious state, and it is that that starts to Observe. Not you—that is, not your personality. Primarily, it is that possibility of an Objective faculty to become more full-grown, then being able to give you more and more correct information about yourself.

You yourself will always look at the new country from the standpoint of unconsciousness. But when there is something that actually can report about that what is in reality, the unconscious state of yourself will start to accept it and try to place it. And at first, of course, it wants to place it in the surrounding of an unconscious knowing, and it does not always fit. But, remaining Aware as much as one can, the Awareness gradually furnishes a place for Conscious and Conscientious living. That is where the change will take place when you enter into that new territory about which there are no signs indicating where, than only a very general one which you meet in the very beginning. It says: "To God." And that's all it says. It leaves you completely unknowing. There is another little sign and that encourages you, it says: "How to make a Soul." If these two things appeal to you, you will continue to wish to go further into that country.

If you have new people and you want to talk to them, you have to give them a perspective first. You have to find out why they come, let's say, to Tuesday. What is it that brings them there? On that depends what you can answer. Don't assume that they know about Work, or that they even have interest. Their interest has to be based on the condition of what they already wish for themselves. And if there is very little of that, there is very little reason to talk with them. If they come just as a little curiosity seeker, leave them alone. If they ask intelligent questions, you can answer them. If the questions are idiotic, answer them idiotically. Don't waste too much time.

And then there is, of course, a Group like we are now; very much interested in getting clear about Work, and sometimes talking too much about that wish for clarity. It is quite right, to some extent. I've said some time ago about the three centers being united in a common aim of wishing to do something for the benefit of a personality, to bring that in equilibrium. It is not the same as an aim on the part of Magnetic Center, because in the combination of the three centers, they are united for a certain aim, and that aim your personality becomes identified with. And so the difficulty is that although you produce a condition of yourself which is very helpful for wanting to Work, and for the introduction of Consciousness or Objectivity, you still have the difficulty to overcome the identification with what you wish to do when the three centers are united in a common aim.

The common aim is not the production of what you are busy with. The common aim is for the three centers to become available for the purpose of your Being. And your Being has to have a certain very definite reason for existing and a wish to rise up above the world, not to be

connected even with the functioning of the three centers—that is only a rung on the ladder. It's a means to an end. The end is your Being, and if it can become Conscious and Conscientious as a Being, it will become an Individuality. That is the aim. And the three centers connecting together is only a stepping-stone to make that what becomes available for the wish to Work, and which requires a certain body and a certain personality in a certain state to be more conducive for the understanding of Work.

I mean, that that what you wish to do in the unity of the three centers is only a beginning for Work itself when, then, Work can be introduced. It always has to end up with the introduction of what I called the other day, a 'catalyzer.' Ordinary processes take place in accordance with the laws of Nature. We want to become unnatural; supernatural; really understanding that what is outside of this Earth. And it is a terrible assignment, because, quite honestly, we have really nothing to go by. There is no map for the new territory.

And so, the meetings will continue to be exploratory, not knowing where you arrive. And you describe a mountain and someone else is somewhere else and describes a river, and you can say, "Yes, the river comes from the mountain." Well, why don't you go to the source of the river and see then where the mountain is, and then you reach a certain point of comparison.

But don't expect it in the beginning. These meetings, as we have them now, are just an attempt. They are ... they are an experimental way of trying to find out how we can co-operate, how we can understand the spiritual possibility within oneself, how you can meet on that kind of a ground, not just because you happen to be a personality as a Group and the Barn. You talk about something that is invisible, as your inner life has to become. And you talk about trying to put into words that what is a feeling which you cannot really understand well enough when you deepen it so that all Conscience has disappeared of your old life and not enough of a new Conscience has already appeared. And that what you wish to do with your mind, you lose it because although there may be the presence of an Objective part functioning, all the rest, in relation to that, does not know what to think. And that what is within one's mind, trying to become Objective, cannot be aware as yet about the functioning of the intellectual Center. That is the constant conflict, and that is the necessity of the unity of what one wishes to establish as the living quarters of an 'I' in the beginning; to understand that that has to be connected from the very beginning with the living quarters of your Conscience, your heart has to enter into many things regarding the mind, and the mind has to have constant contact with that what is an

emotional state. That's why I say it will be a long time.

Don't try to convince each other. It doesn't matter, as long as you're honest, as long as you make statements that are truthful for you, wishing to make it clearer. Not trying to make it so clear that it can be understood. Just make a statement: "I Worked." It is not so much even a question that has to be answered. These Groups are for exchanges, they are not for settling things. They have to give you inspirational qualities, wishing to understand more and more for yourself what is the meaning of Work, and then perhaps leaving a meeting with a desire to do something about it. Not just having listened to it, but taking it in with the intention of using it as much as you are capable.

And so, Thursday as a lunch and as Robert said last night, after the Wednesday which is in the middle of the week, we just want to reiterate, become perhaps a little clearer about certain things you have brought up so that you get a new impetus for your wish to Work, for your wish to understand yourself for the rest of the week. Then, at the end of the week, we review it again, and that is perhaps the best function for this kind of a meeting. So, talk if you like about the different things that were not as yet clear or that need further explanation. The clarity may be there, but perhaps not enough the conclusion that ought to be reached, and perhaps we can help each other in that sense.

Who has questions?

Idell Conaway: Mr. Nyland?

Mr. Nyland: Yah.

Idell: I had a certain Objective experience a while back that was definitely...

Mr. Nyland: You have to speak louder—huh; not for the mikes, because they pick it up, but the others who are back there.

Idell: I had an experience at one time that was definitely an Objective experience, and I find that in myself, when I try to make attempts to get to that point again, I get lost in myself and see that, that I get lost in my mind and I get lost in my feelings and in my emotions.

Mr. Nyland: You know why, don't you.

Idell: There's not enough of a wish?

Mr. Nyland: No, it isn't that. The country that you enter is very large. It's unknown and whenever one has, you can call it, a country of 'Objectivity' if you like, and wherever you enter, from wherever you enter into that country, you experience certain things which have to do with

you, with your new world, and it gives you that experience which is unusual and, of course, sometimes quite desirable. At the next time, or whenever there are states of life in which conditions are such that again you might have the same kind of experience, you are in a different part of the country. You experience something else. As I said a little while ago, you may have found a mountain; this time you will find a river. There is no description of how to go from one to the other, and for the very beginning, one keeps on experiencing states of Awareness. And the Awareness now starts to give elucidation about certain sections only. There is nothing of a totality, just a little bit of a pinpoint which is beautiful as essential value, but it cannot be repeated.

You know, one looks for a treasure and you try to mark it and you come back the next day in the desert and the wind has probably blown it away. You can't find it. I told the story once about the man who wanted to count the stars, you remember? This happened to be in the Mideast and there was one evening clear sky, lying on his back and looking at the sky and he started to count them. And he came halfway, probably. He was so tired, he said, "Well, I'll do the rest tomorrow." So then the next day came. He was again up on the roof and he looked at the sky and then he said, "Oh, my, where did I leave off?"

It is that way. It is a total sky. The experiences one has sometimes is nothing else but a star. Sometimes it is a constellation. Even at the moment when you recognize a constellation as, let's say, Orion, you say, "I would wish to have something like it." But there's only one Orion. You want an experience of the totality of the sky. And for that reason you must never look for something, that you have already experienced it; until afterwards— I would almost say, when one could have an Objective viewpoint of Conscious and Conscientious life—you will be able to select, by returning to it, what has been your first experience.

Just ask for Awareness leading to Awakening, and then that what is essentially Conscientious and Conscious will give you food exactly the same as whatever may have been the first experience which had the same quality, but the quality was produced by the principle of Awakening. And so when you find Awakening, it doesn't matter anymore in what kind of a form it happens to be experienced by you. Be grateful for having the experience.

Idell: I am.

Mr. Nyland: That is about all. You can say, "Thank God," in that you see God as having given, but you don't know what God will give you the next moment.

Idell: Thank you.

Mr. Nyland: All right.

David Horton: Mr. Nyland?

Mr. Nyland: Yah. David?

David: Yes.

Mr. Nyland: Yes, you spoke last night.

David: Yes.

Mr. Nyland: Yes.

David: This is related to that. I have, I've noticed in me fear in relation to the unknown, and that seems to be associated with something about spontaneity and how I will manifest, or not knowing how I'll respond.

Mr. Nyland: A fear about what, David?

David: Well, I saw it as a fear of not knowing, a fear of the unknown.

Mr. Nyland: But there are people who are adventurous. They don't bite off too big a piece to start with. You know, if you enter a new country you have to have provisions. So, if you go into it you never know if you can have water, so you take some with you. So, whenever one enters anything that is new, you have to be well enough prepared for certain emergencies, exactly because you don't know. If you have that, you don't have any fear, because at any one time there is still enough to eat and to go back.

So, whenever one wants to explore oneself, you have to take something with yourself, with you, with which you are familiar. And then you can afford to put something else next to it, so that even if that what is the new adventure starts to destroy a little bit of that what is your old acquaintance, it still is time enough to say, "But that is not all that I am." Because my unconsciousness is still a very large world; and I can return to it, even if a little bit of the influence of Consciousness may have affected it.

It really means this: I enter into this new country with a desire to find out what I am, but at the same time I have a certain condition that I have to meet, and perhaps in that kind of a condition a great deal of the energy that I have to use has to be used for a certain purpose. Sometimes I don't want to use it for that, but maybe conditions force me to have to use it because it is the result, maybe, of a chain of other impressions to which I have been exposed. So, when that condition exists in which already part of the energy is being used for the

maintenance of myself, it is a very difficult time to start Working. Even if it would represent energy that is being used, it is not to be used for another purpose because it's already assigned to something else. So, you see it's all right to have an aim, but sometimes it's far better to wish until you have enough provisions gathered together with which you can go into the new country.

At times leave Work alone, David. It's very necessary first to establish within oneself a certain equilibrium, if it is possible. If it is too demanding—the different conditions under which I live and to which I react unconsciously—then it is not the proper time. I think of God and I simply tell Him, “I will be there, but I don't know when.” You understand what I mean?

David: Yes.

Mr. Nyland: Don't force it. It will come. This kind of energy is God-given. It will be given when the conditions are ripe for you. We are many times under influences we don't know, and we don't know even why the influences have to affect us in the way they do. The more I can believe, and there is a ground for that kind of belief, that there is a very definite aim with my own life, that I am guided by a variety of different influences which every once in a while become apparent to me. At certain times, when I don't know why I have to experience this or that, then I can say it may be necessary for me to go through this; and I have to have all my attention for wanting to go through it, and there is no more energy left for something else. But, if I now can concentrate on that what I am now, and apply very simple things which I know about, then perhaps there is enough equilibrium between the two kinds of energies to give me a certain equilibrium in which I can face my ordinary life, and at the same time retain an interest in what I ultimately would like to do.

You see that?

David: Thank you.

Jean Sharp: Mr. Nyland?

Mr. Nyland: Yah?

Jean: It's Jean Sharp.

Mr. Nyland: Yes, Jean.

Jean: I've always found that in the past that it's conflict and hardship which reminds me to want to Work. And lately I find that most of my energy is going into, well, a lot of it is going into trying to stabilize my ordinary life which, to a large degree, smooths out friction and conflict in that area.

Mr. Nyland: In your ordinary life?

Jean: Yes.

Mr. Nyland: Yah.

Jean: But does that... I mean, what does that ... what is that reminder replaced by?

Mr. Nyland: Jean, it depends entirely on how your ordinary life is and what you want to do with it. Your ordinary life is given to you as a means for further growth, and at the same time—while one attends to the possibility of making it grow more—there is still the responsibility of maintaining it, because if I don't maintain it I have no instrument whatsoever to continue to grow with. So, it becomes very important to see how my ordinary life is, and how the different energies that I have, or the responsibilities I want to take, can be divided well enough so that I don't disturb too much the condition in which I am. If it is not too much disturbed, I will have a chance to think and to feel about the necessity of Work. But if it is not in balance and, let's say, there is too much conflict, or suffering, or things that have to be done that are laid on me because of responsibilities, then, of course, I feel that I'm, in that state, not capable even of wanting to Work, even if the wish may be there; I have to let it go because it is necessary first to settle my own affairs.

So, it is a question for yourself to find out how much do you want to spend on your ordinary existence, in unconsciousness, or to find your proper place regarding that what you have to do in relation to either yourself, or the children, or other people, to see what actually is a demanding factor inside yourself that you wish to do and can do. In the first place, for yourself, reasonably giving yourself what you need. It's a certain way of expending one's energy for oneself in a certain kind of self-centeredness, but the self-centeredness is quite correct when I don't take it away from someone else, and I have the division within my own hand to see what I can do for myself without interference with anyone else.

But, of course, life is not that simple, and there are many conditions in which I find myself which are the result of contact with others or relationships, or whatever it may have been that I'm still kind of bound by, and I still have to settle for myself what is the best way, in an unconscious state, to spend my energy for certain purposes. It's more important to settle that; because if you don't and then you wish to Work, you constantly will remember that there is something else that ought to have been done and you haven't done.

The wish for wanting to Work is sometimes premature. It is as if you wish to go to

something because you don't want to face where you are, and I think it's quite wrong that one wants to describe Heaven and wishes to live there. You know, it's like wanting to have a house out in the country and you have no proper business. If it is in the city, you would like ... you would like to go to the country every day or maybe at least for one weekend, but if you spend more time in the country because, let's say, it's a very great necessity of starting a garden and you cannot do it on weekends, you may neglect your own business. So, there is a certain equilibrium between the two: how much can you spend on one, how much on the other. If living in the country is very desirable ... the same way as the wish to grow up may be very desirable for a person, the wish to want to Work on oneself may also be very desirable and definitely would yield a very good result. If I neglect what I am doing now, I say I've become interested 'prematurely' in something that is not as yet my business.

So, make up your mind. Settle affairs of ordinary life, then you will be more free. You may not be able to settle them completely, but you have to be quite clear about what is a requirement for yourself. You are the instrument you have to work with. If the instrument is disturbed, you cannot Work. You know, if you have a drill and you want to drill a hole but the drill itself is not firmly set into the motor or the grip and it starts to swing, the hole will not be correct. This is what I mean. If one tries to Work on oneself with an instrument which is not capable and is not as yet sufficiently steady, there is no use trying to make that work. You know what I mean?

Jean: I do.

Mr. Nyland: Keep in mind your wish to Work, and at times you will find opportunities when you can. They may not be very much—not in quantity—but they can be good in quality and they can be very simple. If it is possible to divide a little bit to go in the direction of development—Consciousness and Conscience—it is very good for an equilibrium for the unconscious state. It will help you for a better understanding, and then sometimes a little bit of that Consciousness will go a long way.

All right?

Jean: But, Mr. Nyland, I mean not taking into account conflicts in life, but conflict between mind and feeling, like in a simple situation?

Mr. Nyland: You have to teach both your mind and your feeling to have to work together. They have come from different sections of yourself. They are also developed in a different way

because one is a feeling, the other is a mental process. So, there is something heterogeneous already between the two, and that at most you can have a partnership. You will never have a fusion. At the same time, when one Works, there is a development of Consciousness which accepts the existence of Conscience, and Conscience which looks up to the existence of Consciousness. They become two sides of a coin. In reality they are the same, to the outside world they become different. And they are a fused partnership because they have been brought up in the direction—when, as when one works—like twins belonging to the same family. Twins can be different in their appearance but they are the same as far as the family root is concerned.

Your conflict between your mind and your feeling as a personality can only be reached—can be over-bridged—when that what your mind and your feeling can do regarding an aim which does not belong to them as yet but which is in the future, that then both of them want to have, want to reach that aim in their way: by thought and by feeling. Then there is a unity, which meets in the aim—when we talked about the three centers, that is really the principle of it.

Do the different things that you have to do in ordinary life with your head and your heart. Then they can meet in that what you are doing, then they become acquainted with each other and gradually they will start to understand the function of each, and without wishing one to be different from the other and dominating one or the other, they will be able to work together. Start in very small things and gradually expand it. When you talk to your children you talk from your head and your heart at the same time. You say it in words which come from your head. You feel it with your heart, which belongs to the expression of your words.

All right?

Jean: Yes.

Mr. Nyland: That's a very good experiment, you know. All right, Jean?

Jean: O.K.

Jerry Prince: Mr. Nyland?

Mr. Nyland: Yah?

Jerry Prince: How can I have continuity between attempts so that there's more than just a memory of the last attempt, that an attempt hangs on another so that there...

Mr. Nyland: Yah, you make dots and dots and dots and dots. After a little while you make an extension of that point. If you possibly can, you make it a *trait d'union*. You know what *trait d'union* is?

Jerry Prince: No.

Mr. Nyland: That what unites. It's a little stripe, a little moving point, so that then that what is moving as a point starts to connect with the new attempt. Instead of having two points which are separated, you try to rejoin the distance between the two so that then the end of one attempt meets the beginning of another. You can also say that if I know and I'm sufficiently sensitive to that, that when the attempt I make has worn out, then I start immediately a new one. But the difficulty is, you know when you begin with an attempt but you really don't know when it stops. You only know afterwards that it has stopped, because you happen to think again about Work.

The question of the continuation of Work is the constancy of a wish. I have to remind myself all the time that I do this for a very definite purpose, and when the motivation is clear the motivation remains. Because as a result of Work on myself I'm not changing as yet my condition, all I do is to put a couple of bricks together. The motivation is the building of a house; but the little points are only little bricks, and unless I continue to have the wish for building the house there is no wall and there won't be any roof. So it is very much the question of motivation which is expressed in the form of that wish, of something that you don't wish to forget; that it is with you and that at certain times it becomes vocal, at other times it withdraws within you but it remains a wish; and it can be there, then, at any one time that your thought happens to go in that direction.

You see, one does not touch one's Magnetic Center all the time. You touch it and it vibrates, and the vibration lasts a little while. The sensitivity is the necessity of knowing when the vibration has stopped, then immediately you again touch it. You understand? I have to become very much aware about my own Awareness. I have to know when the attempt which I make, which results in Awareness, is not there anymore as far as the result on me is concerned.

When I stop receiving information about myself existing, the attempt I've made has dried up, *then* it is time to make the attempt again. When I wish to concentrate on an attempt for an hour, I devote every minute of that hour to my wish. And whenever I am not quite sure that there is still the remnants of an attempt, just to be certain that I don't lose out I keep on making attempts. And constantly I have in mind that that attempt has to be there and I constantly, as we say then, I 'create' an 'I'. Even if it is still there, I create it again and again, and again and again, and very soon this 'again' is just one continuation of the wish without saying again and again. The 'again' changes into an "Am"ness and that is where that what my original attempt is

becomes a line of wishing to be Awake.

Start at a time when you can afford it, Jerry. Do it for five minutes, and then go back to ordinary life. But, during the five minutes it is like a prayer and you know that God won't listen to you when you stop speaking. This is the attitude one should have towards oneself. I don't want to give up this attempt of Awareness which I now make. I don't want this 'I' to leave me when I don't feed it. I want to keep on feeding it. I wish it with all my heart, with my head, and I have a posture of that kind of prayer. For five minutes, it is a tremendous attempt if one makes it. But it can be done, and it will leave such a taste with you that you will never forget it.

All right Jerry?

Jerry: All right, Mr. Nyland.

Donna Spector: Mr. Nyland?

Mr. Nyland: Yah. Oh no...

side 2 Mr. Nyland: Yah, I have it. We're being wired.

Donna: It's Donna.

Mr. Nyland: Yes, Donna.

Donna: Um, you told me a few weeks ago to listen to my feelings and my emotions. And what I've been wondering about is how I distinguish between those feelings which come from intuition and which I assume would lead me to choose conditions for my growth, and feelings that I have that may be very intense but come from a more superficial place and would not lead me to grow.

Mr. Nyland: You want to know how to distinguish between them?

Donna: That's what I'm afraid I don't know.

Mr. Nyland: Follow up one or the other. See where it leads you. If there is a feeling as a result of intuition, follow up that feeling if it can be possible, if it is possible to become active about it. If there is a feeling that comes from another source, also follow that up. See what is the result for yourself. There will be within you a certain possibility of measurement about the two different results, and you will be, you will prefer one above the other. Then you will know what you have to do.

You see that?

Donna: Yea. Why do I get so confused about it?

Mr. Nyland: Because you're not familiar with handling feelings.

Donna: I just let them handle me?

Mr. Nyland: I'm afraid so, yea. You have to direct them. You have to allow them, same way as with your mind; it is a little easier because you can close a book when you don't want to read, but with a feeling you become very vulnerable. And when it is an intuition, almost immediately it goes over into a state of your feelings. Consider them. They come from different sources. They are not from one place only, or even two places. Many, many times certain things affect you and produce a feeling in you. And you start, the feeling is sufficiently active or really requires an activity; you can let it be followed by an activity.

You have a liking or a dislike for certain people or children, or whatever the conditions are in which you are. You don't really know where the particular dislike comes from. It is many times based on associations. But, whatever it is, it doesn't matter. The feeling is there, and it means that you don't like the chair the way it is, you remove it and put it somewhere else. It produces in you a satisfaction that you have done something regarding the feeling and followed up on it.

When the feeling comes from intuition, it is a feeling which does at that time not require an activity until it has become a knowledge. Because usually an intuition, when it is there, it will give you a very definite insight in what ought to be done via your mind. There is already a little distinction between one and the other, but it requires much more sensitivity to know what remains as a feeling because many times the experience of a feeling is already described by your mind.

In a very general way, you see yourself being affected by feelings at certain times, and you use now such feelings for the expression in the way you can do it. You can talk with a feeling in your voice. You can shake hands with a feeling going through your hand towards the other. You can have a feeling in your eyes and you want to express it by means of your eyes. There can be in your feeling, in your posture, a certain feeling that you want to express as reverence or respectfulness or joy, or wishing to achieve something like having aspiration. Things of that kind also are ... always are the result of a feeling being expressed by means of your body. You study these things for yourself. You see if you can increase them in quantity so that then you have a certain number of them which will give you a very definite impression of what you are. You study also what are the thoughts connected with it. How much of the thought you can keep for yourself, undisturbed. How often the thought is thin and flimsy. Study yourself that way. It

is not theoretical. It is a very practical kind of a thing to find out what you are as an instrument.

All right?

Donna: Yes.

Mr. Nyland: Yah, Good.

Elaine Knight: Mr. Nyland?

Mr. Nyland: Yeah.

Elaine: It's Elaine.

Mr. Nyland: Yah.

Elaine: Last week Shelley asked a question about tendencies and there wasn't time, but I wanted to go on with it at that time. I've been attempting from time to time, since you've been talking about Participation, to try and see could I start to understand what it would be to learn to Work in that way you've been talking about, or at least to attempt to understand it. And it occurred to me that there were tendencies in my life that, over a period of time since I've been Working, that have become clearer and clearer are tendencies of mine. And although I don't know what to do with it, I thought that might be a place to start.

Mr. Nyland: No, I wouldn't. Why? Because you don't know what to do with them.

Elaine: No, but because in the ordinary sense I have gone as far as I could go with seeing and understanding these tendencies.

Mr. Nyland: Oh. But it's not only tendencies, just ordinary life. There may be as manifestation a result of a tendency, but I don't bother much about the tendencies when I become Observant of the manifestation. Don't make it complicated. When I say I want to be 'present' to myself—Observation which takes place as the result of 'I' existing—this 'I' wishes to Participate in my daily life. The 'I' is not interested in tendencies at that time. It is only interested in how I behave—what is the manifestation of my body—and it wishes to be present to that manifestation simply to be able to tell me that the manifestation, as expressed in a form, is sufficient for the condition of life also existing.

You have to look at this now from more of a general standpoint, because Participation means I remain in contact for a certain length of time in which my behavior starts to describe something that I am; it depends on my feeling, it depends on my thought, but in any event I behave in accordance with the level of my Being, and now my 'I' wants to be present to it and asks me at times—I let it—"Are you using the energy which you have in the correct way so that

you are responsible.” If God would ask you “What did you use it for,” that you can say “I used it for such and such a good purpose”—that’s really all this whole question of Participation amounts to. It is to change oneself in behaving so that one becomes, in appearance, a Conscious and Conscientious Man.

So, you see, it has nothing to do with the tendencies. Those are just unconscious conditions in which of course I behave in accordance with my bringing up, or whatever are the characteristics of myself. An ‘I’ accepts that for whatever it is and now wants to tell me that whatever there is, is it a right expression for life which is also within me, all the time lit up from one standpoint only: The wish to have this life become free from the form. So the form first has to become quite simple, otherwise there is too much attachment. It has to be also so obvious that it is transparent in taking on, I say now, the ‘condition of life,’ so that there is a relationship between the form and life itself. Then there is a question: In the expression of such life in that kind of a form, is there anything of the form that influences the condition of my life? With other words, how pure I am. So that introduces truth.

So, Participation has really a little world of its own, and the consideration is only to be present to me like I guide a little child where it wants to walk. But it walks, still it is not very steady on its feet and at times it needs a little helping hand, and so I push it a little so as to give it steadiness and then it walks. Again and again. That’s what the ‘I’ does. The ‘I’ is a constant reminder that you are a child of God and that He wishes life, which has been given to you as a child, to develop in such a way that He is willing to receive back the life that He has given.

You understand, life is a treasure. It is given to a person for a very definite purpose, and it has to be treated tenderly and with understanding and the possibility of making this life, when finally it can leave this physical body, that it then is not soiled. I can be washed out. It can be laundered. Life itself does not have to remain dirty even if we dirty it a little bit. But I would like to make it as clean as possible when I meet God so that He doesn’t have any objection to the way I have lived. That is really Participation.

You see that?

Elaine: Yes.

Manouche Movlai: Mr. Nyland?

Mr. Nyland: You make it too complicated with the tendencies. The ‘I’ is not a philosopher.

Yah, Manouche.

Manouche: In one of the meetings you said to see if one can be inspired by oneself, and I find myself many times ... I ponder on that and interpret it in many ways, and I want to ask if you explain a little more.

Mr. Nyland: To have inspiration within oneself?

Manouche: To be inspired by oneself.

Mr. Nyland: I am inspired by the totality of myself when I understand my life having a purpose. That is really where all inspiration will come from: when I understand that I am here on Earth for a very definite aim that I must try to understand. The more I understand that aim, the more I will be inspired when that aim involves me doing something about myself. So I use myself as a container in which a certain quantity of energy has been given and which I call 'myself,' in which there are tendencies and traits, character, mannerisms, clichés, all kind of thought forms, all kind of feelings and different things that belong to my personality. I know well enough it is a hodge-podge. It is certainly not harmonious and it has many different aspects which, at times, I even don't like in an unconscious state. At the same time, there is something quite fundamental in each person which is worthwhile enough and to call it life *par excellence*. And I wish for myself to touch that, what is there if I can experience that kind of reality within myself. I hope I would derive something from it for myself.

Why do people go to Lourdes? Because they have a belief that they are then in the presence of something that has a healing quality. And all they wish is to 'touch' it, as it were; or, in the greater simplicity—when no one could be around that—they just could be there under the influence of that what perhaps was deposited in Lourdes many, many years ago. I have the same question for myself: What is there in me that is Holy of the Holiest? What is there that is still there regardless of my unconscious appearance, my unconscious behavior, unconscious thoughts, unconscious feelings, all of which I ascribe to the condition of being born on Earth, for which I have no responsibility because I was not involved in it, and no one ever asked me to my knowledge.

And this is the question that I don't understand. Why wasn't I asked? I have a right to know, when I become sufficiently old, to find out that I am here for a definite purpose and I want to find out what to do with it. So for that reason, I want to know why I am here. Who put me here or what put me here? Because it's not enough to simply say, I have a task to fulfill. I want to know why I have to fulfill that task and who gave it. So it is the search of that kind to get the

answer to that kind of problem that makes me Work on myself. First, to give a certain standpoint from which I will look at facts which I then receive from that standpoint where I know it is the truth. In the second place, on this particular road that I now wish to follow, I first go through an essential quality of myself to free, as much as I can, from the multiplicity of behavior forms, a great deal of nonsense which is there and just laid on, and I say, ‘acquired’ characteristics.

I want to become much more essential for myself for very obvious reasons. It will make the particular inspection trip, as it were, much simpler. But then this essential quality is not enough as yet because it will not give me the real reason for my birth; and so I ‘go down,’ as it were, in the history of my life by trying to continue in my essential quality to find that what is essence *par excellence* in which I can see my life as it was when I was born. That is why I want to touch it. That is why I want to make contact with it. I want to establish a relationship with it so that at a certain time in my life’s development I can ask this Magnetic Center a question: “Where did I come from and why am I here?” That is the aspiration I will receive which is translated then in the inspirational quality of myself to wish to continue with Work on myself in order to reach that point which will give me the truth.

All right?

Manouche: Thank you.

Mr. Nyland: Yes, Manouche.

Questioner: Mr. Nyland?

Mr. Nyland: Yah?

Questioner: Is there anything that one can do about strong feelings about things that are really outside of your realm...

Mr. Nyland: For instance?

Questioner: Well...

Mr. Nyland: Because if you are influenced by them, they probably belong to your realm. Or if you want to do something about them, they are part of your world then. Is that what you meant?

Questioner: I guess... No. It has to do with things, they’re sort of international.

Mr. Nyland: Oh, that is a different question. That is not so much your realm. No. You see, a person is four-fold. I say sometimes, his ‘private,’ inner life—relation towards God, you know. The second: personal relationship with people, friends who are dear to him. The third, a professional one: ordinary relationships in ordinary life. And the fourth, which we’re talking

about, sociological, in which I am affected by the conditions outside—international, monetary, politic, political or whatever—and I'm affected by it because I know we have to live under inflation, for instance, and of course I can get tremendously mad at the hypocrisy of the government.

But, the question is now, to what extent now am I affected by it that I want to do something about it? If you have such desires, I think it's quite right. But then you go in the sociological direction of wanting to tell people how wrong it is and you have to offer a solution of how to change it and how to improve it. Even if you wish to be a reformer of the world, you would have to understand why the root has produced such a fruit. It all depends how far you want to go.

Questioner: I'm talking more in terms of, you know, war and death from wars and...

Mr. Nyland: Worried about what?

Questioner: About war and that type of...

Mr. Nyland: Yea, darling, are they our concern?

Questioner: I know there's nothing I can do, really.

Mr. Nyland: No, aside from that. You hear about it and you sometimes visualize it. You are affected. It's not really your concern, than only in a very general way that it is unfortunate that such conditions exist. You cannot do anything about it. You have not done anything to make it. There are different causes that cause such conditions to exist, and it is not a question of one or two men or even a few. Wars exist on this Earth because the Earth has to furnish, at certain times, tremendous quantity of material for the maintenance of the Earth and that what is in relation to the Earth—we say, sometimes, the 'Moon'; sometimes, perhaps, it is a necessity for giving food to an involutionary law as is in existence.

What exactly is the reason for this kind of a conflict, of course it is based on a misunderstanding of the possibility of evolution, and the further one goes down, not wishing to understand that and wishing to live only on the periphery and wishing to have power that is an extreme selfishness—that what one wishes at the cost of others—then of course certain conditions exist which do require other people to go and defend it.

If one understands the reasons for war existing in the international world, it's very much the same as the war that is within yourself, which is civil, and there are different conditions within yourself which are at war with other conditions. If one sees it that way, you have a chance to do something about yourself because you can be a commander of the army. But as far

as the international situation is concerned, it is not so much the result of people existing the way they are. They have allowed themselves to become what they are, but to what extent they are under the influence of Solioonensius, no one really knows. It is a total karma of a universal kind which causes these conditions. And for that reason we have nothing to say about it. It must happen in accordance with laws which belong to the Cosmos and which we, at the present time, cannot understand. But we can assume that they have to be there and we have a hope that ultimately we will understand.

Logically, we don't like war. We don't like people to be killed—definitely not when we know that so-and-so got killed—and when it is close to one, naturally you 'get up in arms,' as it were: that you want to do something about it. But don't worry too much about it, because at each moment of your breath, someone is dying. All you see is a little bit of something that takes place in Cambodia and Vietnam. People kill each other somewhere else. Each breath you take is the death of some person somewhere. And one is not worried about it, because it doesn't concern you.

The affairs of the Lord are not our affairs. He delegates to some of us—and to all of us to some extent—that what has to be done for the maintenance of certain laws which He—if God is a person of that kind—has promulgated for the existence of the universe as a whole. And in that kind of condition certain conflicts will continue to exist until there can be not only peace on Earth, but peace in the universe. If such a condition ever will exist, it is still problematical. Because the question of harmony is not dependent on being quiet. It is based on exchanges, of constant flow of energy from one place to the other until finally the total amount of energy is represented by Omnipotence.

You see, one talks and one loves to talk about such things without knowing really anything about it. And don't be disturbed. If it wishes to disturb you, then use it for yourself. You say to yourself, "Each time that I take a breath something in me is dying, and at the same time, by inhalation, something is coming alive." Now I wish to find out what is my world and to reduce the conflict—particularly, if you wish, between your mind and your feelings, but wherever the civil war takes place—so that out of the totality of yourself and your world, you can grow up into harmony.

Gerry Benowitz: Mr. Nyland?

Mr. Nyland: All right? Are you comforted?

Questioner: Yes.

Mr. Nyland: Yes, Gerry.

Gerry: If you have the wish and you wish to make a series of attempts, is there a practical time limit?

Mr. Nyland: The amount of energy you have for it, which is determined by your wish. I hope that whenever there is any kind of an attempt of that kind, that there is an amount of common sense also.

Gerry: Where do you find that measure?

Mr. Nyland: By asking the Captain to come in at the right time. Gerry, one has to learn that one does not learn common sense by just sitting at the desk. One learns it by experience, by exposing oneself to conditions of life. And the way you meet it will give you, in time, maturity which then can become crystallized as common sense in your behavior. So, there is no way and there is no guide to it and there is no dictionary for it either. We know it at times. We are very simple, then the common sense is easy. When we're more complicated, common sense stays outside the door and doesn't want to come in.

I spend as much time as I wish for the development of an 'I' without interfering with other responsibilities. But if I do interfere with it I will find out, if I keep my eyes open. If I indulge too much in certain directions and I take that energy away—or my time, or perhaps my presence—away from others who do require it or are even entitled to it, or I, for myself, need the necessity of expressing that what I should do for my own development, then I'm a fool to spend too much in one direction only, because I become lopsided.

The difficulty is always, what is it that I need and to what extent can I supply now what I really need. And that is a matter of trial and error, until you find out how much of this, how much of that. A person doesn't know. A person in any kind of a relationship—either to others or to oneself—does not know what the requirements are. One doesn't even know it about one's own health. You don't know about your environment, how much noise affects you, how much prattle of other people will affect you, how much smoke affects you if someone else is sitting in the smoking room, or whatever laws they now will pass—that such-and-such is not right because the health of the nation is at stake and things of that kind. It's all your own affair. You even can choose your friends. They're not forced on you.

Common sense is a very easy kind of a thing if you have the time for it. And you must

make the time, because sometimes you are so caught up that there is no possibility of getting a pin in between. You're all the time busy. Of course, I don't believe it. Being busy many times is a wish not to see yourself, so you keep busy in order to cover it up.

Common sense is fairly easy to reach when you allow the door to be open and to make a clean ship, a clean slate of that what is inside. It means that I clean up the debris which is already within me. I get rid of a hell of a lot of thoughts which have no longer any use sticking with me. I don't want to indulge in any kind of repetition as a result of an emotional state in which I am which may include criticism of others, or the use of vile words and profanity. Things of that kind I go against because I think that that what is my personality should at least be cleaned up before it enters into the Kingdom of Heaven. Even if I say it will die on Earth, it'll stay here. It is as if I leave my house. When I move from one house to another, I clean up the old house. I don't just leave it. I make it look presentable so that the new person who wants to enter into it, or lease it, or buy it, is not frightened away by the dirt that I have left.

This is the way one should look at oneself. How clean am I? How much more clean could I make myself? What is it that common sense requires me to do? Also, how do I spend my energy for purposes that are worthwhile? And if I still say I waste a great deal, that is where I start. Unnecessary movements, unnecessary feelings and unnecessary mind—thoughts—are unbecoming to a Man. I've said many times, one is manager of one's factory. It has to run smoothly. There has to be enough oil. And if there are leaks of steam, you patch them up.

All right, Gerry?

Gerry: Yes. Thank you, Mr. Nyland.

Mr. Nyland: Yea. All right.

Jacques Hemsi: Mr. Nyland?

Mr. Nyland: Yea, Jacques.

Jacques: Lately you have described certain things which I consider as not being Work or which are termed as places where one could stop. And I find that most of my work consists of these places, and that the attempts and the result of real Objectivity are just a few points which changed my perspective, and I'd like to get more clarity on that.

Mr. Nyland: Do you object to talking about things which you call are 'not exactly' Work?

Jacques: No, and I find enriched for myself, too.

Mr. Nyland: Look at yourself as a garden. You are the gardener. If you are in a good state, you

can call it the 'vineyard of the Lord,' because then you acknowledge proprietorship of the Lord giving it to you. But what is your function in the garden? Finally it will have to end up with fruit; and it will go through a period of blossoms, of a plant growing, of a seed being planted and the tilling of the soil. All of that for me belongs to the garden, and if I'm a good gardener I spend sometimes a great deal of energy in preparation: I want the root system of my spiritual life to be understood well enough that it has life in it which can continue to grow when it comes above the ground.

The root system is dependent on the condition of my unconscious aliveness. And I wish, now, to make that soil of my unconsciousness sufficiently porous. I also want to make sure that it has in it a certain food quality that the Earth like the Earth is ... that my body like my body is ... is sufficiently capable of furnishing food for what I want to plant. If I want to plant my spiritual life and I believe in that, like a tree which ultimately will have fruit in the form of a Soul, then I must make sure that the roots with which I have to start and which are now partly already in my life...

Because my personality has ordinary roots for the system of Kesdjan, and they are unconscious. Because that was a gift to me. Everything that I call 'Do-Re-Mi' of Kesdjan is a gift, because it is something that is not necessary for a Man on Earth when he, as a function which he has to fulfill, is only a transforming station for food for the Moon. But besides that, there is something else that has developed and we call it by a certain name: of Man Number 'Four' sometimes, or the indication of the beginning of something that indicates, then, further ... a possible development, because it is potential.

Now that, you might say, is the root system with which I start. I start with my feeling and a wish to see that a garden is planted in the right way. And I till the soil and, in doing that, I discover this little root system that is already there. And I have to consider the question: Is it a weed or is it the beginning of something that can grow out? It's very important to make up one's mind about it because you can clean a soil so completely that all the nourishment is gone. You know, many times when one starts building a house, every tree is first hacked out and cut off. Then there is beautiful ground to plant a house, and then afterwards you have to plant trees again. I don't want to do that with myself. I want to find out what is useful within myself that can be, for the purpose of further growth, still exist or still has to be extracted. And that is why I talk many times now about ordinary life, in order to illustrate the necessity of tilling the soil, and

to become acquainted with oneself the way one is and, as much as possible, truthfully acquainted; that I don't become a fool in assuming that things exist which don't exist, or that I have more strength than I actually have or that I can count on—myself the way I am.

And so, this question of hoeing the garden and where to put the seed, and where to prune off a couple of trees which may give too much shadow; or whatever the soil has been used for before, perhaps I want to have something that really can grow up freely, without disturbing too much of existing conditions. Because I say I cannot afford to cut everything out. I live in this society. If I cut everything out and then start to grow, it is like a ivory tower where I retire. I wish to plant that what is of a spiritual value in the midst of the activity of unconsciousness. And that is why we talk about it; first about the surrounding, the influences on ourselves which have made us what we are, even if that is called 'unconscious,' it still has a reason for existing—*raison d'être*—and it is exactly that Being that I'm interested in: to find out why it is reasonable that it exists.

You understand?

Jacques: Yes. I do.

Mr. Nyland: All right. We're almost at the end?

Operator: A few minutes.

Mr. Nyland: Now, again the difficulty: how to utilize the few minutes that are left to the best advantage. I cannot put things in a nutshell. It has to be experienced in life. You cannot compress yourself to a point. You remain with all your manifestations what you are as a Man, as a human being. There are many characteristics, maybe there are a few principles. Maybe there is only one Magnetic Center, but you will not get to your Magnetic Center by eliminating too much pruning of the manifestations.

The totality of yourself is important. The judgment which you have about the way you behave has to be given, but from a Conscious standpoint. Not just because you feel like it, or because someone else tells you that you ought to cut your hair. It's a question for yourself to know what has to be pruned. You yourself know how much the value is for yourself. You know for yourself, when you have the beginnings of a Conscience, what is truth for you. You must find out in what respect you are lying to yourself or not. No one can tell you that. You have to find out for yourself what you are by hard work sometimes, by uncovering, by wishing to find out and opening that what is now many times a secret because you don't want to look at it.

But that is in general. That's a question of your ordinary life as a human being on Earth, exposed to all kind of influences from the outside world. And you must take them. You must not exclude yourself from it. You have to learn from it. Because many times you can see yourself mirrored in someone else, and then that kind of a recognition will give you more knowledge of yourself. It becomes questionable when you start to justify it, or when you want to rationalize it away. But at least it will give you some kind of a knowledge.

But the most important thing is your inner life which is very, very small and hardly developed. I don't say 'I' is inner life, and inner life is not your Magnetic Center. There are three different aspects. Your inner life is the potentiality for further growth based on whatever you put in the soil of the garden of the Lord. That what gives you light and day is the Sun, and that happens to be your 'I'. That what gives you the impetus as a force, which will ultimately become your Conscience, is your Magnetic Center. All three belong to you. All three will be given to the Lord in time.

Have a good afternoon. Have a good meeting tomorrow. At the end of the week I hope to see you again. Take care of yourself. Take care of each other if you can do that.

Goodbye.

End of tape